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## Book Reviews

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**Dictionary of the Bible.** Edited by JAMES HASTINGS, with the co-operation of JOHN A. SELBIE, and with the assistance of JOHN C. LAMBERT and of SHAILER MATHEWS. New York: Scribners, 1909. Pp. xvi+992. \$5.00.

**A Standard Bible Dictionary.** Edited by MELANCTHON W. JACOBUS, EDWARD E. NOURSE, and ANDREW C. ZENOS. New York: Funk and Wagnalls, 1909. Pp. xxiv+920. \$6.00.

The public has long waited for a concise and reliable Bible dictionary at a moderate price, based upon the principles and incorporating the results of modern scholarship. Two such works now present their claims for consideration. Comparisons are odious, but none the less inevitable.

Both dictionaries pride themselves on being "modern" in spirit and method and both make their appeal primarily to the general public rather than to ministers and scholars. Both likewise for the first time attach the name of its author to every article. The *Hastings* volume presents much the larger amount of subject-matter. This advantage is due not only to its larger number of pages, but also to the smaller size of type it employs—a type so small as to constitute a serious objection in a popular book. On the other hand, the *Standard* volume presents three hundred excellent illustrations and eleven colored maps; while *Hastings* offers only four maps and no illustrations—a decided weakness. Again, there is a marked difference in the number of contributors, *Hastings* having one hundred and five, but the *Standard* only thirty-six. Not only so, but the bulk of the latter volume is written by the three editors themselves. This has its advantage, in that it secures greater uniformity in the spirit and content of the articles; but likewise its disadvantage, in that it makes the chief writers responsible for too large a portion of the field of biblical interpretation, so that they cannot speak as first-hand authorities. It is interesting to note that only eight writers are contributors to both dictionaries. The number of comparatively unknown names in the long list of *Hastings* is surprising and encouraging, for it reveals a wider and more intelligent interest in biblical study than might otherwise be supposed. The character of their work is for the most part distinctly high and suffers little, if any, by comparison with that of the better known scholars. The general point of view is the same in both dictionaries. The attitude of the *Hastings* volume is

thus formulated: "It is abreast of the average scholarship of its day. There are many reasons why a dictionary of the Bible should not take up an extreme position on either side." The *Standard's* platform runs thus: "The critical position to which such a dictionary is necessarily committed must be one of acceptance of the proved facts of modern scholarship, of open-mindedness toward its still-debated problems, and of conservation of the fundamental truths of the Christianity proclaimed and established in the message and mission of Jesus Christ." The apportionment of the space among the subjects, a very difficult task, is for the most part admirable in both volumes. One wonders, however, why the *Standard* makes "Palestine" its most conspicuous article, giving it fifty-eight columns, whereas "Jesus Christ" has only thirty-five, "Prophecy" is limited to eight, and "God" to six. "Jerusalem," too, receives twenty-one columns as over against thirteen for the larger and more important theme, "History of Israel." We are nevertheless glad to have two such excellent articles on Palestine and its capital by Professors Guthe and Paton, each a well-known authority on his topic.

In the *Standard Dictionary* the Old Testament work is done chiefly by Professors A. C. Zenos, E. E. Nourse, A. S. Carrier, G. B. Gray, Eduard König, J. F. McCurdy, S. R. Driver, and W. Nowack. To the last named belong the articles on archaeological subjects, and they constitute one of the strongest features of the work. No better hand than that of Driver could have been selected to do "Aramaic Language," "Jeremiah," and "Chronicles" for a work of this character. McCurdy is responsible for "History of Israel," "Semitic Religion," and all larger themes pertaining to Assyria and Babylonia. His well-known caution and learning find fitting expression in these fields where he is so pre-eminently at home. Questions of introduction are treated chiefly by E. E. Nourse and A. C. Zenos, who follow the lead of such scholars as Driver, König, A. B. Davidson, and Geo. Adam Smith. The weakest feature in the treatment of the old Testament is probably found in the theological articles. Here the historical and comparative method and spirit do not find free play, nor is the amount of space assigned to these themes adequate to their prime significance. Sanity, however, prevails throughout this part of the work and the teacher who follows the guidance of these leaders will certainly find himself following in the footsteps of a large number of highly esteemed scholars. A valuable feature in connection with the more important articles is the citation of the most significant books upon the subject in hand. But why refer to so many German books in a popular Bible dictionary?

References to literature are almost wholly lacking in the *Hasting's Dictionary*. Pressure upon space crowded them out. Compression has had its perfect work here; fulness, compactness, and solidity are stamped upon every page. The very appearance of the book with its closely crowded columns warns one that the reading of it will be a serious enterprise. The most extensive and comprehensive Old Testament article, that on the History of Israel, forty-nine columns long, is written by Professor G. A. Barton of Bryn Mawr, well known to readers of the *Biblical World*. The historical articles dealing with the lesser nations surrounding Israel are also assigned to him. Assyrian and Babylonian history and topics connected therewith are done chiefly by C. H. W. Johns, of Cambridge, one of the best English Assyriologists. A valuable article on the Greek Versions of the Old Testament is contributed by F. G. Kenyon, of the British Museum, and the related subject "Text and Versions of the Old Testament" is well done by G. B. Gray, of Mansfield College, Oxford. He also does the two important articles on Isaiah and Psalms. Archaeological matters are handled principally by A. R. S. Kennedy, of Edinburgh. Palestinian geography is cared for chiefly by R. A. Stewart Macalister, field director of the Palestine Exploration Fund's activities. F. L. Griffith is responsible for Egypt and its interests. Prophecy is given a fourteen-column treatment by W. T. Davison. The article on Moses is written by A. H. McNeile, best known by his introduction to Ecclesiastes, the article upon which he also writes. E. A. Edghill, author of a recent book on the *Evidential Value of Prophecy*, has prepared the article on the Hexateuch. These names are representative of the character of the Old Testament contributors to this volume and are in themselves a guarantee of good, reliable work. For the most part they represent a critical and historical attitude somewhat in advance of that taken by the editors and contributors on the *Standard's* list. But the difference between the two is surprisingly slight. Both sets of writers have kept well in mind the needs and capacities of the people for whom these volumes are intended and have adapted themselves admirably to the situation.

In the New Testament field the two volumes when compared show characteristics similar to those already observed. The editor-in-chief of the *Standard* has written nearly all the articles on introduction, while the general subjects of history and interpretation have been cared for by his associates. A few items of importance have been intrusted to outsiders. "Jesus Christ" and "Paul" are written by Denney, of Glasgow, "Miracles" is by Sanday, of Oxford, "New Testament Canon" by von Dobschütz, of Strassburg, and "Sermon on the Mount" by Ropes, of Harvard. On the more distinctly theological subjects Mackenzie of Hartford is the principal

contributor. The *Hastings* has called into service a larger number of writers, but many of them are little known especially to American readers. As a rule, however, they have performed their assigned tasks creditably. The conservative character of the theological work has been assured by having the chief articles written by the well-known Scotch apologist, Orr.

Each dictionary includes some subjects that do not fall strictly within the limits of what is demanded in a popular work, but this broadening of the scope is helpful. Thumb writes briefly for the *Standard* upon "Hellenistic and Biblical Greek." In *Hastings* the topic receives broader and more popular handling in "Language of the New Testament" by J. H. Moulton, "Language of Christ," by Gwilliam, and "Papyrus and Ostraca," by Deissmann. There is a short article on the Greek text of the New Testament by von Dobschütz in the *Standard*, and a longer and more technical discussion by Kenyon in the *Hastings*. The latter also gives an independent treatment to several topics which the other dictionary entirely omits, or dismisses with a cross-reference. Some of these are "Genealogy of Jesus Christ," "Josephus," "Person of Christ," "Exorcism," "Parousia." To a less extent the *Standard* also has material peculiar to itself, for instance "Sermon on the Mount."

There seem to be some slight defects in matters of detail. It is usual to expect strict alphabetical arrangement in dictionary entries, and it would not be strange if some inconvenience resulted from the *Hastings* order: "John the Baptist," "John the Apostle," "John, Gospel of," "John, Epistles of." A few typographical errors have escaped the proofreader. But on the whole each set of editors is to be congratulated upon the successful issue of their undertaking. In the domain of archaeology and history they have presented information well abreast of the times, but in showing the bearing of this upon theological and traditional opinions there is a very decided reserve. Perhaps no other course would have been compatible with the intention of meeting the needs of a variety of general readers. Within these limits the two books stand upon about the same level. The chief difference between them is in their relative bulks, the *Standard* containing only about two thirds as much printed matter as the *Hastings*. To some this may seem a disadvantage, while others may regard it a desirable feature.

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